

The American Friend

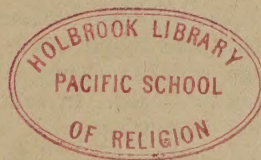
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APRIL 23, 1942

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EVERY man knows in his heart that there is no greater thing in the world than pure unselfish love. Death cannot conquer, nay he teaches ever that love is supreme. Good men do not die. Their lives are as the tearing of the veil, they show us something of that which is eternal, for if here love is greatest in the heart of man, must it not be greatest in God Himself? And if greatest in Himself, then let the mystery of His will be never so dark, we may gird ourselves each to His life's work with something more than courage. Love bridges death. We are comrades of those who are gone; though death separate us, their work, their fortitude, their love shall be ours.

JOHN WILHELM ROWNTREE.



Sunday School Lesson

For April 26—Wayside Conversation
(Luke 13:22-35)

REQUIREMENTS FOR CHRISTIAN DISCIPLESHIP

The last days of the final journey to Jerusalem brought Jesus and his disciples into contact with many kinds of people. Some were open to his teaching but hesitant about accepting it. There are honest questioners in any group contemplating new truth. We choose to believe that the person who put to Jesus the question, "Are there few that are saved?" was seeking help in sincerity of heart. At least Jesus took advantage of the opportunity afforded by the question with no apparent need in his mind of correcting the attitude of the questioner.

It was not a strange question. Most Jews believed that only the descendants of Abraham would be saved and that some of them would be lost through failing to keep the law. The answer of Jesus gives us another example of his method of brushing aside minor issues and going straight to the heart of the larger question involved. To all he said that the important thing is to be among the number saved. "Strive to enter in" and keep on with this personal striving, because your continued effort to please God is what determines your standing.

Jesus speaks further of qualifications for entrance. To some who are sure of a place in the kingdom the door will be closed. Knocking at the door and demanding entrance is not enough. One must be worthy in order to enter.

Eating and listening together to a great spiritual message is a fine beginning for what may develop into understanding and deep Christian fellowship. But the eating experience may go little further than building up our physical well-being and listening may not go beyond mental curiosity. How little we know about each other through such experiences! A small group of University students held a special dinner. I sat at a table with a few others including a young man who to outward appearances seemed like the rest of us. A few weeks later he participated in the dastardly murder of a small boy. We had listened together to inspiring and ennobling lectures and shared together the unusual opportunities of a great university. Something other than eating and listening made him what he was. Surely Jesus was stressing a vital point when he taught this lesson. Today he would say that going to church dinners and being attentive to sermons is not enough to make acceptable members of his king-

dom. These are not the things that take iniquity out of the heart.

Bitter disappointment awaits some who expect to share the high associations of Abraham and the prophets. Those who have part in it will come from all directions and distances. Ancestry will not determine it. Do you know people who act as though they are assured of entrance into the kingdom because they have good Quaker ancestry?

Again the Pharisees come into the picture. This time the Pharisees' method of attack was an attempt to play upon Jesus' supposed fear of Herod. How little they understood Jesus' spiritual resources and purposes. His reply was that he expected to go right on with the work he had been doing, carrying it through to its perfect fulfillment. What an example for us in these days! There is no better plan of action for the Christian than to continue his regular activities in prayerful humility. This is especially true for Friends.

Herod was not to be feared. It takes spiritual insight to know what and whom to fear. In this case Jesus pointed out that it was the Jews who killed their own prophets. To him it was the false claims of Jewish tradition which constituted his greatest enemy. In Jerusalem, and not in Herod or the Roman government, was to be found the strength to tragic opposition. There was real spiritual tragedy in the place appointed of God for salvation.

Do we know the door by which to enter? Have we entered in as fully as we know how? Have we piled up superficial reasons for believing we are accepted in the kingdom? Are we in any way guilty of killing the prophets of the present day? What a sad thing to hear the passionate cry of our Lord, "And ye would not."

HOMER J. COPPOCK.

Chicago, Illinois.

For May 3—The Day of Acclaim

(Mark 11:1-11; Luke 19:41-44)

THE PRINCE OF PEACE

What those unnamed people acclaimed Jesus on the dusty road to Jerusalem on that day long ago, is not so important as what we acclaim him today. In hailing Jesus as coming in the name of the "kingdom of our Father, David," these people were mistaken. They were right in seeing the greatness of this man from the Galilean hills, but they were wrong in thinking he represented a kingdom like David's. David's kingdom was based

on physical force; Jesus' was based on soul force.

Jesus rides by everyone of us today. And how do we acclaim him? Do we see him as he is or do we see him as a part of some intellectual framework, which we have inherited as his contemporary acclaimers had inherited their ideas of the coming kingdom. If they had freed their minds of their theology and opened their hearts to Jesus' spirit, they might have seen him as he was. As we spread our garments for Jesus or sing hymns of praises to him, let us try to divest ourselves of intellectual conceptions of Jesus lest they keep us from receiving his spirit.

It has been said that the crowd that shouted hosannas to Jesus on Palm Sunday were shouting, "Crucify Him," before the week was over. They may not have been the same. It may have been a city rabble that shouted, "Crucify Him," not the country pilgrims on the roadside that day. However, we have no record of any crowd standing by Jesus on that day of trial. Peter and John alone followed and Peter weakened. How sympathetic some of us can be with Peter when we are tempted to weaken at points where this war tests us, at points where we thought we would never fail. The hosanna-shouters were not there to support Peter and they were not on hand to drown out the shouts of "Crucify Him!" Perhaps they were too proud to picket; more likely too busy earning a living while their great opportunity went by. If they had seen Jesus truly on that Palm Sunday, rather than in terms of their own formulas they might have followed him to his death.

May we have meek hearts today, not presuming to classify or define Jesus and the God he represents, but only to know him and to follow him even to the death!

LILLIAN WHITE SHEPARD.

Richmond, Indiana.

WALTER C. WOODWARD

Walter Carleton Woodward, for twenty-five years Secretary of the Executive Committee of the Five Years Meeting and Editor of THE AMERICAN FRIEND, suffered a cerebral hemorrhage on Easter Sunday, April 5, 1942, at his home in Richmond, Indiana. Following a critical illness of ten days he died in Reid Memorial Hospital late Tuesday afternoon, April 14. The bewilderment and shock which overwhelm us now are bringing increasing realization of inadequacy and loss to Quakerdom and beyond.

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

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The High Cost of Excellence

By Alvin T. Coate

AFTER twenty-five years of service, we say farewell to our beloved Editor-Secretary, Walter C. Woodward, who died on April 14, 1942, after a brief illness.

The next number of THE AMERICAN FRIEND will be a memorial issue, a somber substitute for the testimonial dinner to have been tendered him as an event of the All-Friends Conference.

His going from us now is the price deliberately paid for a standard of excellence in every assignment fixed at that last, best, hard effort. Words are feeble here; it required this drama to reveal how highly Walter Woodward appraised his task, but he would not have liked that work "task."

What one means stands out in his editorial of our last issue where scholarship speaks in simple and unanswerable words.

It is a rare privilege to say things about one's friend that he would never permit—to point to a mental and cultural development that is abnormal like a smithy's muscles and to contemplate that life-long discipline which made it so.

If one's daily employment is big enough, worthy enough, it is not on his back like a dead burden, but out in front daring him to capture it, laughing at his feebleness and now and then rewarding him.

When one's life purpose (not the effort by which he earns food and clothing) is like this, then excellence is worth any cost and how it is needed in the midst of today's shallowness, its heat without light, its sound and fury!

Friends may well be warned just now against complacency in thought and utterance, against losing our sense of direction in a wilderness of marginal truths, and dwarfed objectives.

In the momentous topic now before Christian forces, the kind of world which shall emerge, Friends should seek earnestly the central, the vital, knowing full well that our former best is not now good enough.

Think for a moment how our familiar little theses, our trite terminology, would shrink and fade if un-

der God his stalwart folk should really create a just world.

Could we live happily if, in a just world with nothing left to incite wars, we should find our enthusiasm for peace unemployable? Is it too early to observe that sheer, abstract justice will displace many of our great words?

Justice will bear down hard upon our typical concepts of freedom; it will make our war fears absurd, but what a cost it will impose on us very good people who have read Genesis literally and "have dominion" over the earth.

Walter Woodward's writings were concentrated here, finding by a rare skill the source principle, the truth of which our more familiar statements are sequence and by-product. He delivered to us the foundation material for character-structure and for the larger house of faith.

The times call for stark, unbending men, dedicated to the highest, befriending the Republic as informed, courageous critics.

Among such men Walter Woodward was not least. He asked who is to be the democrat in the much publicized democracy of the Atlantic Charter. Questions like that ought to be pressed upon the world's conscience.

When unreasoning frenzy captures the nation, some one must remind us of Japanese men like Noguchi, Nitobe and Kagawa.

Over this darkness there is, however, as always the ocean of light, the alluring, challenging venture of the quest.

There is the undeveloped mind-set of the pioneer—that sensitive person who can see the uncleared wilderness of paganism—the opportunity to push into a moral clinic the processes of bacteriology where germs are isolated and destroyed, the modern crusader not yet trained and armored.

Our times are an implicit invitation to Christian men and women to implement, to mechanize the power of the Spirit, to emulate the incredible progress of the scientific world and in this fateful and

auspicious day to count all other things as loss, as marginal and second rate.

Driven to its essence, what we yearn for is a repetition, in cosmic, universal fashion, of that episode of the twilight, the genus Nicodemus being born anew.

We mark today, the deliberate, serene paying of

a very high price for excellence, reminding one instinctively of Paul who used to sign his letters as "the servant" and to Philemon as "prisoner" of Jesus Christ. The analogy is striking; the lesson is, there's no good being servant to a lesser Master than Paul's.

Indianapolis, Indiana.

The Practice of the Love of God

By Kenneth Boulding

Summary of the William Penn Lecture

WE ARE not sent into this world to walk it in solitude. We are born to love, as we are born to breathe and eat and drink. The purpose of our growth in life is to bring us into unity with the universe, to make us aware that we are not lonely individuals but living parts of a living whole. As we grow we learn to love more and more: first ourselves, then the family, the school, the wider circle of friends, the home community, the college, and the still wider community of the nation, and finally, the greatest country of all, which has no boundaries this side of hell, and perhaps not even there. In some this process of enlargement is arrested at an intermediate stage and turns in upon itself.

There is no resting place for expanding love short of God and his whole Kingdom. But this is the mystery of love: that as it grows to wider and wider objects, the narrower loves are not made less, but are made more perfect. The love of self, of family and of country are purified and strengthened by the love of a greater Kingdom, rather than destroyed.

Let us not be afraid because love is an emotion. There is a strange heresy abroad that things intellectual are good, and things emotional are bad. But because some emotional experiences are shallow and unreal, let us not too hastily condemn the whole gamut. It is our duty to seek emotional truth, as it is to seek intellectual truth, and indeed as we seek them we shall find that they are not two truths, but one.

The quality of love depends not only on the quality of the lover; it depends on the quality of the *object* of love. A worthy object will call forth a worthy love; a trivial object a trivial love. If we love ourselves, our wealth, and our position with the kind of love with which we should love mankind, we will become hard without and fearful within. It is of utmost importance that our greatest love should be devoted to God and that all other loves be subordinated to our love for him.

We may look into our selves and into the faces of our friends and find evidence of a heavenly paternity. We have a strange faculty of recognition of that which is God-like. "Mind that which is pure in you to guide you to God," says George Fox, for as we find that within ourselves which is worthy of high love—so indeed we are guided to God.

But the God who is to be the object of our highest love cannot be a fragmentary part, however deep, of our own little personalities. "That which is pure within us" is not so much God himself, as his family likeness printed in us. Our God is not a figment of our personal imagination, but is the Father of all creation. Therefore we seek him in his other children. Let us then mind that which is pure,

not only in ourselves but in those greater than us and it will lead us to God.

Nor should we confine ourselves to our own times. In the records and writings of the saints there are great treasures. One cannot read Woolman, Fox and Penington, Brother Lawrence and Saint Francis, Augustine and Paul without experiencing a vision of God. We find that they have one testimony, that there is one greater than they: an elder brother, so like his father that they can hardly be told apart. In the Gospels we find the Christ without who answers to the Christ within, a spirit so full of life and power and truth that as we walk with him, we come to know the Father of us all. It is the testimony, not only of the Gospels but of all the saints, that after the horror of Good Friday comes the incredible splendour of Easter morn. After the ocean of darkness and death there comes an infinite ocean of light and love which flows over the ocean of darkness. Whatever doubts the higher criticism may cast upon the details of the gospel story, its historic and spiritual truth speak to the Christ within us, for Christ is risen not only in the Jerusalem of Caesar's empire, but in the heart of everyone who comes by suffering and love into the fellowship with creation.

The love of God exhibits many of the phases of human love. There is frequently an experience of intense excitement, accompanied by a strange sense of mutuality, giving evidence that the God we love is indeed without as well as within. Just as the love of man and wife is more constantly and perhaps more truly expressed in the quiet devotion of everyday life than in the ecstasies of courtship, so the love of God is expressed in a constant devotion and obedience, seated as much in the will as in the emotions.

Love is a living, growing thing which must be nourished by attention to the object that inspires it, or it dies by forgetfulness and neglect. Love feeds on the presence of the loved one. It is the principal task of the *discipline* of the life of Godly love to keep us constantly aware of God's presence, his love-inspiring attributes and his great love for us. It is a light and gracious discipline but requires a certain conscious attention. We must allot some time for the conscious lifting-up of the soul of God. Also there is a renewal of the love of God to be found in nature, in the unbelievable drama of beauty and order that lies all about us. The pure love of truth is but a colder version of the love of God, and when the selfless pursuit of truth leads us to awe and wonder, the most critical scientist may be led into an essentially religious experience.

If love is to grow, it must be not only nourished, it must be expressed by showing our love for his family. The love of God is the only sure foundation for the love

of neighbor. For even though we agree intellectually that the height of morality is to love our neighbor, how can we do this if our neighbor is not lovable, and more, if our neighbor is also our enemy? We can only love our enemies, we can only forgive a wrong, by the overflow of the love and forgiveness of God. True forgiveness comes only in a flood of divine love that wells up in our souls from places too deep to be hurt by mortal injury, love that draws us together with God and with our enemy in a healing, uniting experience. Perhaps the greatest fruit of the love of God for the individual soul is the ability to be born again each moment in a world newly created and set free from the clinging bondage of the past through love and forgiveness.

The love of God expresses itself not only in individual life but in family and social life. A man and wife whose love for each other is part of their love for God, discover a more splendid love and a more exuberant life than those who love each other only. Our relationship with our friends and neighbors also may be trivial or fruitful, according to whether it is based on the love of self or the love of God.

Not only do we often fail to bring the life of our home under God's love, but—strange paradox—we fail to bring the life of our meeting or the church. It is because we have not loved God enough, and not loved Christ enough, and not loved each other enough.

If our lives, our homes and our churches but imperfectly express the love of God, what can we say of our country or of our civilization? The love of God does not destroy, but purifies and liberates our love of country. The love of country without the love of God is a destructive emotion. He who loves his country in the light of his love for God, expresses that love by endeavoring to make his country respected rather than feared, loved rather than hated. To love God truly is indeed to live in "that life and power that takes away the occasion of all wars," for it cannot possibly be an expression of his love to kill, maim, and burn his other children, no less beloved than we.

Apart from the love of God there is no end to the cycle of war. For war will not cease until governments everywhere, and the people who make them, sense a unity with all men and recognize a responsibility for the good of all men, whether they are fellow countrymen or so-called "aliens." But there can be no peace and no security without forgiveness, without a new birth. And this will never come as long as men love anything—self, family, culture, religion, civilization—more than they love God. The less we act as individuals, the more we are organized into interest-groups, the more acute economic conflicts become, and the more necessary it is to have a principle within society by which conflicts can be resolved fruitfully. This principle is that men should wish to act in the general welfare and not in their particular interest. But apart from the love of God, this principle is a mere moral platitude, incapable of execution, and we shall never stir the mass of men to observe it unless we first fire them with the love of God.

Let us then not despair of the world. It is God's world, and he has made it for himself, as he has made us. God is always redeeming his world in ways that we often do not recognize, and out of the very depth of the misery of our time there will come a reawakening of his love in the hearts of millions of his prodigal children. Let us press forward to that time; let us do more, let us anticipate it in our own lives, secure even in the midst of destruction, secure in the persuasion that whatever may happen to us, "neither death, nor life, nor angels, nor principal-

ities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Philadelphia Yearly Meeting.
March 29, 1942.

Revelation

Dost Thou desire to speak to me?
Unburden Thy most secret thoughts
To such as I? To fill my mind
With words of wisdom that reveal
Thy hopes and plans for all mankind?

The tremors of the human soul
Record the quiverings of Thy hand;
The beatings of the human heart
Keep time with pulsings of Thine own;
In action, time and space work out
The fullness of divinity,
That gives to life significance
In holiness and purity.

Thou did'st, Thyself, Thy life pour out
In Jesus Christ, upon the Cross;
Denied Thyself to give man all.

Man made of love a holocaust
That love might burn out greed and lust;
The fellowship of man blaze forth,
In witness to Thy Fatherhood,
To meet the daily, hourly, need
Of those who mourn for Thee, my God.

ARTHUR L. TRAPNELL.

Dublin, Ireland.

From Dream to Reality

WHAT wilder exhibition of unbridled idealism can you find in history than the early Christian dream of one human family? How could fantastic imagination go madder than by envisioning this world as one community? But see what has happened—not from the pressure of the idealists, but from the practical exigencies and actualities of the world's realism! For man's new science, creating inter-communications, has long been saying, You are getting together—you had better recognize it. Man's economic life is crying, Get together, or you will starve! Man's concern for physical health is crying, Get together—epidemics know no boundaries! Man's scientific research is saying, Get together—all great discoveries are not international. And now a catastrophe of unparalleled proportion is, as it were, also preaching Christianity, crying, Get together into a decent human family or you are all lost!

No crushing of a nation, however much its leadership needs to be eliminated, constructively solves any problem. Only the saving of the nations, the transformation of them from enmity to friendship, the incorporation of them, at last, in the human family—only that is intelligent and creative realism. In these days of war's bitterness, never forget that unless we keep that attitude and spirit clear, the very winning of the war itself will be in vain.

HARRY EMERSON FOSDICK in the
Christian Century Pulpit.

Significant Movements in Christendom

By C. Franklin Koch

This is the gist of an address given Sunday evening, March 1, at the concluding meeting of the School of International Fellowship held by Richmond, Indiana, Friends.

WE WHO are living today are witnessing changes which come with lightning-like rapidity. Not only is the map of the world changing but political, economic and social views are being recast in the cauldron of world revolution. For this war is more than a conflict between two groups of nations, two ideologies; it is a revolution which will leave conditions, no matter who wins, gravely altered. Of a truth we can say, "Things never again will be the same."

The Church has not escaped and cannot escape as the world about it shifts. It is being measured, weighed, sifted. It is being affected by changes in the social order of which it is both a part and apart. Yet such changes in the life and conduct of the Church are much slower than changes in the political affairs, in the social mores of the nations. This of necessity is so because its roots are deep and varied, and, naturally conservative, it is less affected by rapid changes in the political, economic and social climate.

There are significant movements in the Church which are evident to every thoughtful student of her course. No one can hope to appreciate or understand all that is happening within the Church today. Certain movements are more easily discernible than others. Three, to my way of thinking, are significant for our day.

I. THE GROWTH OF THE ECUMENICAL SPIRIT

On May 12, 1938, Lord Halifax and Hallie Selassie engaged in a debate before the League of Nations over the right of Ethiopia to retain her seat in the Assembly of the League. When that right was refused, the already weakened League received a lethal blow. That action hastened the present world conflict.

On that same day in Utrecht, Holland, 84 men, representing every main Christian body except the Church of Rome, adopted a constitution which was to be, and we pray still will be, the World Council of Churches. This Council is to be a "Fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." Significant, isn't it, that in the face of political break-downs, the Church marches on toward unity? It then was and now is emphasizing its unity in Jesus Christ, a unity which supercedes all barriers of race, color, language or creed.

Utrecht was followed by Oxford, Edinburgh, Tambaram (Madras) and Amsterdam, with their significant statements of the oneness of the Church. And this spirit of ecumenicity is being kept alive even during the devastating days of this war. The messages which have passed between British and German Christians, and between Chinese and Japanese Christians, assuring each other that above the din of strife there is being kept alive the truth that love is stronger than hate, and that though their nations are engaged in a deadly conflict the Church of Jesus Christ is not at war, are most heartening. Surely the Church is moving forward in her recognition of the catholicity of Christian faith.

When the war cut off the support of some of the mission fields of the churches of Europe, which had been flowing for more than two centuries, not only did American Christians step into the breach, but the churches of

Great Britain, despite their own needs, contributed generously to these orphaned missions, until it is possible for the International Missionary Council in its report for 1941 on aid to orphaned missions to say, "Not one missionary has been withdrawn from active service because of the lack of financial support." Last year the Lutheran Churches of America gave nearly 40 per cent of the total needed to keep open these missions, while the Episcopal Church gave \$300,000 for aid to British missions. (The total for 1940-'41 was \$1,645,588.73.) The international Missionary Council report calls this evidence that "this body which God has fashioned through Christ cannot be destroyed." It is also evidence that ecumenicity is more than a queer word reserved for editorials and convention speeches.

II. A GROWING CONCERN FOR THE RIGHTS OF THE INDIVIDUAL

The view of the States regarding the individual has increasingly become more totalitarian. Some boldly teach that the individual is made for the State and must surrender all for the benefit of the State. A total war seems to demand acceptance of such a view. But the Church today is concerning herself over individual rights. That has been inherent in Protestantism, though often honored more in the breach than in the observance. That Jesus placed a high value on the human personality—its right to full, free development—has gained a new acceptance by the Church.

The disillusionment which followed the first World War led many to a re-study and a re-evaluation of the teachings of Jesus regarding war. For the first time, many Christians reached the conclusion that war is incompatible with the teachings and spirit of Jesus. They have been vocal in the expression of such views, since they also involved the determination of such persons not to engage in future wars. That has forced the Church to face the question of the rights of the individual conscience in days of emergency.

Under the guidance of certain Church leaders personally known to some of us here, the Selective Training and Service Act of 1940 contains a provision whereby young men who "because of religious training or belief" are conscientiously opposed to war, may serve their nation in works of national importance under civilian direction. About two thousand young men are in such camps today rendering a service to this nation, and paying for their own sustenance, clothing and personal needs.

Many churches have taken action granting recognition to such as are conscientious objectors within their ranks. Some are assuming full financial responsibility for their men in these Civilian Public Service Camps, while others, as our United Lutheran Church in America, are assisting as funds are available. Whether or not we agree with the conscientious objector, we must admit that the Church's recognition of their right to such a position, is a significant step in Christendom.

III. THE RESPONSIBILITY OF THE CHURCH FOR THE SOCIAL ORDER

Increasingly among the members of the Church, and I believe also among the officials of the Church, is the conviction that the Church has a responsibility for shaping the social order. Economic and social conflicts, racial

antagonisms, and war itself, gravely affect the lives not only of individual Christians but the work of the Christian Church. It cannot, it dare not stand aloof from these questions. That the Church is awakening to its responsibility for the social order is well exemplified today by its activities for a "Just and Durable Peace."

In January, 1941, in the midst of devastating bombings, two hundred Christian leaders of Great Britain gathered at Malvern to consider changes in the social order which must be made if the next peace is to become more permanent than the last one. No one would class the actions of the Malvern Conference as perfect. They may be too revolutionary for some, for they are daring in their social outlook, but at least they may serve as guides. They look the facts in the face, seek the fundamental causes of disorders, and propose remedies which are Christian in principle. The fact that such a conference could be held in the midst of war is significant. A more recent statement, "Toward a Christian Britain," in the minds of some is equally significant.

Nor have the Christians of America been idle. Under the leadership of one of the Departments of the Federal Council of the Churches of Christ in America, a "National Study Conference on the Churches and the International Situation" was held late in February, 1940. The thinking of this conference, made available in booklet form, has received attention from many Church leaders.

For more than a year the Federal Council has had a Commission on a Just and Durable Peace under the able leadership of John Foster Dulles, a well-known international lawyer and churchman. The first studies of this Commission were thoroughly studied by the Peace Commission of the Methodist Church which published its find-

ings in a booklet entitled, "When Hostilities Cease." This week, beginning Tuesday, March 3, there will be held at Delaware, Ohio, a church conference on the Bases of a Just and Durable Peace. It is expected that at least two hundred and fifty representatives of the churches connected with the Federal Council of Churches will be present at this study conference. (Note: three hundred eighty-four delegates were officially enrolled at Delaware.) The purpose of this conference is not to dictate peace terms to our own or any other government, but to study the basic principles in four realms—political, social, economic, and religious, which hold the promise of making the next peace both "just and enduring," and seeing that the accepted principles are brought to the attention of governments.

You may raise the question, "Can the Church affect the peace?" I would answer: Yes, if the Church can muster its best minds and cause them to see the folly of "winning the war and losing the peace"; if the Church is sufficiently Christlike to bury its separatism and speak with a united voice, at least a voice which truly represents Protestantism; if the members of the Church are willing to make such sacrifices which will be small in the face of those which all people are asked to make in order to win the war.

About a year ago, a friend wrote me, "The Lutheran Church moves an inch a century, but thank God, it moves." Yes, the Church is moving forward—there are significant movements taking place today in which the Church is playing no mean part. It moves—and faster than an inch a century—under the banner of her Lord who yet will be "Lord of Lords, and King of Kings."

Why Does Not God Kill Hitler?

By Edward Wagenknecht

I.

BECAUSE God is not a killer. The idea that you can solve problems by killing people is not a divine idea; it is a human idea. And it does not proceed from those aspects of man's nature which confess man's likeness to the image of God. On the contrary, it reminds us that man was moulded out of the dust of the earth.

"Judge not, that ye be not judged," said Jesus. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Perhaps it is a very good thing for us that God is not in the killing business. If he were he would have plenty of work to do, and even if he were to begin with Hitler it is by no means certain that he would end there. If God puts up with the very worst of us, observes Sir Walter Scott, then surely we ought to be able to put up with each other.

God made man in his own image, says the Bible; and, the wag adds, man returned the compliment. Man reads into God the principles of conduct to which he gives his own allegiance. But we who profess the Christian religion have a check on such things in the Bible. In the New Testament the lineaments of the God of our Lord Jesus Christ are portrayed. And he is not a God who settles problems by killing.

He couldn't without giving us carte blanche to kill too. Because the heart of the Christian religion lies in the conception that what God is, man is ever becoming. "Be-

ye therefore perfect," said Jesus, "even as your Father which is in heaven is perfect." The God of our Lord Jesus Christ is not a God who commends morals to others but has none himself. The God of our Lord Jesus Christ is not the kind of God who says, "You must do as I say, not as I do." God himself has no choice in the matter; his hand is withheld. Once he hurls the thunderbolt to destroy Hitler, by that very act he gives every man on the face of the earth the clear right to destroy every other man he thinks the world would be better off without. Is that the kind of world we want? Is that the kind of God we want? If not, it is time to stop asking, "Why does God not kill Hitler?"

II.

Because God is not a coward. As Bernard Shaw has observed, it is always cowards who are shouting that they want troublesome people killed. That is not God's way of settling difficulties. That wasn't Jesus' way in the Garden of Gethsemane. People kill because they are afraid. Animals kill because they are afraid. God isn't afraid. God has faith in himself, God has faith in humanity, in the God in humanity, in the God he put into humanity, in the world-process that he is working out through humanity. God is going to see that through. He blinks nothing. He never despairs. The short cut doesn't tempt him.

The objection may arise that all this is selfish of God. Think of the suffering that humanity has to undergo in

the process! But does not this objection overlook a very important element in the situation? Does it not overlook the fact that God suffers, that man's suffering, ghastly as it is, is nothing compared to the suffering of God? For God suffers with every man, and God suffers besides the immense cosmic suffering that no man can grasp or understand.

Have we, even yet, learned nothing from Calvary? Did not the death of Christ teach us all that there is nothing from which God will shrink to win humanity to himself? And Calvary was no mere moment in the world's history. Calvary was simply the supreme manifestation in time of a process that goes on forever in the mind of God. On Calvary the Eternal Sacrifice, the Eternal Atonement, was simply materialized before the vulgar eyes of men. What is it that Joan of Arc says in Percy MacKaye's play?

"To build and build and build on running sands!
How terrible it must be to be God!"

III.

Because God does not refuse to accept the logical implications of his own creation. God must have faced the alternative long before time was. He must have had to make up his mind whether he was going to make a world of puppets or a world of men and women. If he was going to make a world of men and women, then he must allow them freedom of the will. And if he was going to allow them freedom of the will, then he must give them the privilege of doing wrong when they want to.

God made the choice he made because God is a creative artist, not a little girl playing with dolls. I think we have to go to the creative artists if we would understand how God works with human character. It is only a very imperfect analogy that we shall find available there, but elsewhere we shall find no analogy at all.

The novelist, the playwright is, in a way, in a very small way, like God. He creates life, he creates character on the printed page. That is why we call him a creative artist. And as far as this planet is concerned, his creations live longer than the creations of God himself. Hamlet, Rosalind, Lear, and Desdemona have been alive now for three hundred years, and they will continue to live long after everybody who loves them today has crumbled to dust.

If you know anything about the great novelists and dramatists you know that they have almost as much trouble with their children as you have with yours. Many a time it has happened that the characters created to do one

thing have insisted, once the breath of life had been breathed into them, on doing something else. Dickens testified that whenever that happened with him, he always let the character have his own way. George Eliot said that in all her best work there was something not herself that took possession of her and used her to express its idea. Of "Romola" she said that she didn't feel that in it she had accomplished anything; what she did feel was that great, great thoughts had taken possession of her and struggled to find expression. That is the way great creative writing is done; that's the only way it can be done. And the more intuitive the writer is, the more creational he is, the closer does he come to doing it in that way.

Now there are people in the world who don't ever really believe in anything. They think they do. They say they do. Only, they immediately add, you mustn't carry it to an extreme. In other words, you must never really test the principle. You must play around with it out somewhere in the middle of the road.

These people believe in the freedom of the will. But—oh! oh! not that, no! We can't have that. We must draw the line somewhere. I step in here because I know that that wouldn't be for your own good. That is not the kind of freedom of the will that God believes in. God carries his belief in freedom of the will to extremes. God is trying to develop a spiritually adult humanity, a humanity that can safely be trusted with power. Now, he may lose, so far as this planet is concerned. Man may destroy himself, and God may have to create some other being to do his work. Or the planet itself may get blown up. But he is taking that chance because there is no other way. And that being true, he can't step in to save you from the consequence of Hitler's freedom of the will any more than he can step in to save your children from the consequences of your freedom of the will on those occasions when you exercise it unwisely, as you sometimes do. If he did, he would undo everything that has so far been accomplished, and the whole agony of the world up until now must have been in vain.

IV.

Because God cannot save men from the consequences of their own sin and folly. God has created a world in which you can have whatever you want provided you are willing to pay for it. God has created a world in which a man must reap what he sows. God has created a world in which you can't hatch chickens out of snakes' eggs. God has created a world in which you can't sow the dragon's teeth without reaping the whirlwind.

Do I have to go back again to the Treaty of Versailles? Mr. Churchill himself admits that it was a bad treaty. "We were so glutted with victory," he has said, "that we threw our victory away." We set up a League of Nations to ensure peace, and we made it an instrument for maintaining the status quo. When the liberals were in power in Germany we betrayed them. We financed Hitler, we set him up in power, we made treaties with him which actually increased his power because we hoped that he might create a strong fascist state to protect us against Russia. We forgot that you can't fight fire with fire, that you can't set up the evil of fascism to fight the evil of communism. We erected despair in the heart of Europe. God did not put us where we are today. We put ourselves here. And now that we've got what we builded, we don't like it. And we cry, "Save us, save us, lest we perish!" Violate the constitution of your own universe! Take back all the privileges you've given us! Dehumanize us! Un-God yourself! Only save us from this Monster that threatens us!

Reprisals

I know that I shall stand with shamed, bowed head
Before the Keeper of the shining gate
If asked, "How are earth's people there of late?"
For I must say that land and sea are red
With human blood that lawless monsters shed—
Our enemies are steeped in greed and hate.
We take reprisals for the fearful fate
Of cities burned, ships sunk, and of men dead.
I then shall hear in stern, reproachful tones,
"Who had appointed you to judge God's world—
Were you so free from all the blood-guilt taints?
Had you through ages watched the slaying stones?
Where were you when the first sharp stone was hurled?"
Then I shall know, I may not join the saints.

MARILLA M. GUILD.

Tucson, Arizona.

V.

Because the death of Hitler would not solve the problems we confront today. Hitler is the Antichrist of this generation; he is the logical, inevitable outcome of our way of life. Hitler serves the useful purpose of showing us what we must become unless we mend our ways. When the time comes that you can cure a headache by cutting off your head, then the time will also be here when you can solve the problem of civilization by killing a Hitler.

For what is Hitler? Hitler is our inflated nationalism. Hitler is greed for power. Hitler is reliance upon force in the place of reason. Hitler is that in us that God has not yet got under his control, and he is a fortunate man who can look into the mirror without seeing Hitler peer out at him somewhere. Hitler is what the people who are praying God to kill Hitler want God to be.

In Joseph Conrad's great novel, "Nostromo," we have a profound study of the effect of possessions on human character. Charles Gould owns a silver mine in South America. This silver mine dominates the country in which it is located. Charles Gould has the most unselfish ambitions for it; he wants to use it to build up the country until it shall be a fine place for men to live. But increas-

ingly as time goes on, he finds himself taking this attitude. No, I can't do it now. First I've got to build up the mine. I've got to make it great. That's my first duty. Only when I've developed the mine to its utmost capacity can it begin to serve humanity. If I start prematurely, I shall fail. And then at the end, when everything crashes, Dr. Monygham, speaking for Conrad, has this to say to Mrs. Gould:

"There is no peace and rest in the development of material interests. They have their law and their justice. But it is founded on expediency and is inhuman. . . Mrs. Gould, the time approaches when all that the Gould Concession stands for shall weigh as heavily upon the people as the barbarism, cruelty, and misrule of a few years back."

You can't solve the problems of the world by killing Hitler. You can't solve the problems of the world by killing anybody. You've got to kill the Hitler in yourself. You've got to love all men everywhere as you love your own people. You've got to find the causes of conflict and you've got to remove those causes. That is God's way, the slow way, the painful way, the perilous way. But along that road lies the only hope of the world.

University of Washington, Seattle.

Commitment to Truth Discovered

By Howard Alexander

IT IS nearly a year now since Civilian Public Service was launched, and it is particularly appropriate that some attempt at evaluation be undertaken. Are the criticisms of C. P. S. well founded? What have we to say in answer to our critics? What has been the significant accomplishment during these twelve months?

At the outset it must be recognised that much of the accomplishment, perhaps the most essential part, is not communicable. Those of us who have been with the camps for any length of time know that almost every camper has gone through a process of intensive maturation. In a few cases, the result has been obvious and almost miraculous; in most cases, the result has been hidden to all except the most observant friends of the camper concerned.

Yet, while we cannot speak of actual cases, it is quite possible to try to understand the reasons for such a powerful transforming influence. Basically, it seems to be this. Many C. O.s have come to camp with quite strong convictions as to how the camp should be run, and all of us have attempted at one time or another to "put over" our ideas. But we had to deal with a group of men who were "over-sensitized" to coercion. Any attempt to foist a proposal on the group was stubbornly resisted. Many a camper whose aggressiveness was welcome in a small pacifist circle, whose members could escape from his insistence at times, finds himself in an intolerable position

if he persists in this attitude in camp. The realization of this dilemma is a greatly maturing experience. Going through it oneself and learning to adopt a way of dealing with others in camp which is truly consistent with one's pacifist convictions has amounted to a major life experience for many of us. But this has been only one of many types of life-transforming experiences that come through C. P. S., and are accepted as a matter of course. Ordinary society expects a man to maintain a stable pattern of living, even though that pattern be a serious compromise of his ideals. In Civilian Public Service there is a kind of tacit expectation that the maladjusted individual will be enabled to re-pattern his life.

This does not imply that the power of the C. P. S. program lies in its *pattern*, which is essentially the bringing together of a large group of presumably conscientious people to do work that is presumably of national importance. The strength of C. P. S. must depend primarily upon the calibre of the people who are brought into it. It is the man that makes the group, rather than vice versa. And the principal attribute that makes for excellence in a camp is a predominant attitude of *quest* on the part of the campers, plus a resolute commitment to truth discovered. There are men in the camps who have learned how to live decisively, so that the issues for decision that arise perpetually are taken in stride, and the activities of camp are

viewed with an attitude of creative criticism.

The persistent demand for work involving an element of hardship, and the ready response to every appeal for volunteers when such projects open up may be taken as an indication that vigor of decision is not lacking in the camps. There has been a continuing and lively concern about plans for the relief of starving Europe. In some camps, meals have been sacrificed in order to contribute to relief funds.

What may we say to those who maintain that the whole C. P. S. program is enforced labor, and that Selective Service is superimposing the pattern of government upon the camps? The answer to the latter assertion is perhaps the simpler: Selective Service has moved in to impose its authority principally when the camps have been extremely slow in setting up an effective autonomous government, when the buildings of camp have been persistently untidy, and when work habits have grown extremely lax. Rather slowly we have learned that Selective Service is content to leave the authority with the camps when they take unanimous and adequate action at an early date. There have been instances numerous enough to prove this.

The answer to the charge that C. P. S. constitutes forced labor is more basic. The draft has been imposed upon us; yet we are still free at the most significant point of choosing the attitude with which we go into the work. For some

campers, at least, there has been far more of a sense of enthusiastic volunteering than of reluctant acceptance of a tragic necessity. There are those who have come to camp with the deliberate intention of giving everything they had to the cause of peace, who have come as "conscientious constructors." That spirit has persisted in spite of any rulings that may have come from Selective Service, and will continue to persist. There are men in the camp who have dedicated themselves whole-heartedly to the task of building a peaceful world, and nothing will deter them. They are well described in the words of Ezekiel, "and the wastes shall be builded, and the desolate land shall be tilled." Such men are to be found in every one of the camps, and they are indeed "Builders of the Waste Places." Not only will they move into the war-devastated areas as soon as the way opens; their work in soil conservation and forestry will be in that spirit. Their work in human re-

habilitation in mental hospitals, in disease control, and in slum clearance will be with that basic intent. Within the camps they will work tirelessly to reclaim the desert places within their own lives, and to bring about conditions that will make for rich fruition in the lives of other campers.

To these men, the institution of Civilian Public Service has come as a call, and they have responded enthusiastically. It has been a matter of religious dedication to a cause demanding their highest loyalty. They have believed that within the camps may take place that high kind of religious experience which amounts to a new birth; and that C. P. S. may be a point of emergence of the new race of men which this age is bringing to birth, men who may be named by history as belonging to the vanguard of the army of the sons of God.

To this end they will endeavor to shape every phase of the educational activity of camp. Their great concern will be

to equip themselves and every segment of their lives—emotional, intellectual, social, physical, and spiritual—for the task to which they have dedicated themselves.

"A wise old tree was asked by a young tree what results he could show after his many years of life. The old tree replied, 'First, I have grown. I have become strong to withstand the assaults of winter, strong to endure until winter is transformed into spring. I have grown tall, able to commune with the skies and with distant mountain peaks. Then, I have tasted what it is to live. I have felt the joy of reaching toward the sun, have shaped and disciplined each fibre within me so that I may stand erect, my whole being straining after light. Finally, I have created many thousands of seeds and scattered them to the winds so that no man will ever be able to trace my children, and their children after them, enduring, perchance, until the end of time.'"

The Virtues of Consultation

By Bertram Pickard

IT IS rather easy, as a matter of convenience, to abbreviate the title of the World Committee set up at Swarthmore in 1937, and speak of "Friends World Committee," leaving off those additional words "For Consultation" which both limit and define the Committee's terms of reference.

No harm is done provided we remind ourselves that very likely there would have been no World Committee formed but for that qualifying clause which—rightly understood—embodies both a philosophy and a program.

The philosophy is compounded of a conception of unity in diversity, and of a zealous insistence upon local, or sectional, autonomy within a Society which we can all agree to call "The Society of Friends" so long as no one insists upon a precise definition, or constitutional framework!

The program consists in bringing into contact with one another across organisational, national and racial frontiers these many and varied autonomous groups so that the things which differentiate are progressively the better understood by Friends everywhere as contributions to a richer whole, or as factors in a conscious effort toward a higher integration.

Put like that, perhaps, it sounds rather grandiose, or abstract, or both. But in simple terms it means things like this: that the Quaker centre of gravity is neither in London, nor Philadelphia;

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that the English language is not the only convenient vehicle for Quaker truth, or consultation; that Quaker morality is not an Anglo-Saxon monopoly, or Quaker faith an occidental private preserve; or that the Quaker skin is flesh-colored, and neither white, nor black, yellow nor brown. When we think about it, we know all these things. They are in the front of our minds; but are they always at the back of our lives? Of course they are not, in any full sense; and what is more, they cannot be except in so far as the minds and spirits of Friends everywhere have been directly or indirectly, touched, quickened, made aware of new and old contributions to the Quaker heritage, for these are gifts of today as well as of yesterday.

But how? You may well ask, for it is a stupendous task even for a tiny Society like our own, relatively rich in resources and personnel. It is a task, moreover, undertaken cheerfully from earliest times by individual Friends

travelling under concern; it has been supplemented by a legion of Quaker Committees, Councils, and Associations that have rung the changes on inter-group collaboration.

And now, at long last, after nearly three centuries, and following rather than preceding—curiously enough—the first great experiment in world-wide governmental collaboration, a Friends World Committee for Consultation comes to birth, not to replace, but to supplement, what is already being done, notably through the Service Committees of the American and British groups of Friends.

This is not the place to appraise, or summarize, what the World Committee has already accomplished in five short years despite the vast tragedy of war. Inevitably, consultation between countries and continents has been rendered difficult. Nevertheless, the very existence of the World Committee has had both symbolic and practical importance, and insures that a nucleus of specially concerned Friends in various parts of the world is already at work, in thought and prayer, on the problem as to how the process of world-wide consultation, so hopefully begun, may be resumed and developed at the earliest possible moment.

II.

When the American Section of the Committee (which has so energetically assumed the chief burden of responsi-

bility, on request of the Committee's Chairman and Secretary) met this January in Washington, preliminary consideration was given to the suggestion from Carl Heath, Chairman of the World Committee, that the question of a "well-prepared post-war Conference of Friends" should even now be "pondered over and explored."

Carl Heath does not suggest a big conference. It might be "just an enlarged meeting of Friends World Committee," he says, "but it must be soon after the war is ended . . . when events may march with speed."

What are we to think of such a proposal? And how do we prepare for it, when the future is shrouded in so much obscurity?

No one can tell how, or when, the war will end. Or even if it will ever end in the sense that previous wars have ended with an armistice followed by a treaty. The war did not start in December, 1941, or even in September, 1939. It represented a rising tide of violence, and preparation for violence, coupled with a progressive disintegration of such institutions and methods of international collaboration as had been established after the last world war.

How the tide of violence will recede, and in which parts of the world first, is matter for speculation, as is also the question of the kind of efforts that will be made to establish more durable conditions of peace. But there is one calculation that can be made with some degree of probability, namely, that the United States will emerge, in any event, with great political, military and economic power, so that leadership both in emergency and permanent construction will be within the grasp of the American people if they wish to assume it.

As an Anglo-Genevese Friend (!) looking, in imagination, at the world from the Middle West, it is perhaps easier for me than for an American to thank God that the biggest group of Friends in the world will probably have unique openings for initiative—within the limited opportunities of a tiny religious Society, both to the east and to the west. Furthermore, that the present service of American Friends in Europe and on the western seaboard of the United States is preparing the way, just as contacts with "aliens in distress" in England during the last war prepared the spiritual and mental ground for contacts in Europe, notably in Germany, after 1919.

Without doubt, physical chaos and suffering will be greater in the years ahead than at any time following the last war. And presumably the Service Committee with its wide and recognised experience

will be called upon to play a significant role in the emergency period.

But, as we are all aware, relief is not enough; indeed it is fraught with spiritual dangers all its own, since the finest types of people in all countries resent being placed under obligation; and the role of *Deus ex machina* should always be avoided like the devil!

Moreover, if it be true that millions of men and women will be broken on the wheel of war, an *elite* will emerge purified and strengthened by suffering, with new insight into God's redemptive purposes and the mystery of new creation from the very soil of chaos. These may have need of us, for they well may face insuperable problems in the outward affairs of existence which perhaps, paradoxically enough, can only be overcome by the superb self-confidence of youthful inexperience. That is the supreme gift of youth, and Quaker youth will surely long to play its part.

But we certainly will need, for our own sake, to seek out diligently those great souls who not only have not despaired of man and God, but who on the very highway to destruction have seen new light concerning the interdependent questions of personal and social salvation, and are ready to share their discovery with like-minded travellers from every land.

From every land! That is the point. Global and total war implies global and total peace. If that lesson has not been learned, then nothing has been learned. And, since this lesson applies to every sphere, obviously no regional or sectional enterprise will be adequate to the new occasion. The war in the Pacific has violently destroyed the illusion that the Far East is far away. The world is shrinking under our eyes, and relations between west and east, between white races and other races, have overnight assumed a new and revolutionary aspect.

It was natural in 1937-1939 that Friends World Committee should have established European and American Sections, leaving the East hopefully—though not a little helplessly—to sort itself into a section, or sections, in due course. The sorting is now going on, though not in a way any of us would have chosen. We do not know what the natural grouping of Friends will be in Asia, Africa and Australia. But one ventures to predict that the minds of American Friends will never again be so much centered upon Europe as in the past.

III.

To return, then, in conclusion to the practical question—what sort of Quaker consultation after the war?

Ideally speaking, one would like to see two small delegations of Friends

from the Americas (i. e. Canada, U. S. A. and Latin America) set out in opposite directions, one east, one west, gathering representative Friends in a sort of Quaker snowball as they went, and finally meeting—let us say in Jerusalem! There would be some fifty Friends, let us assume, from every country and race within the Society of Friends, who would symbolise that world community of Friends we often speak of, but which is as yet a dream unrealised.

This may prove quite impracticable for all kinds of reasons. Nevertheless, something of that kind must be kept in view. The essential elements in the idea are: first, that steps should be taken immediately to gain first-hand knowledge of the post-war situation in the Quaker groups in the world; second, that this be done in a manner which emphasizes solidarity between Quaker groups, east and west; third, that the first important post-war consultation of Friends should reflect so far as possible, the global nature of the problems to be faced if a durable and dynamic peace is to be achieved—always assuming conditions permit consideration of global solutions at all.

Finally, there is the question of the composition of any post-war conference of the kind envisaged. Two general considerations immediately suggest themselves.

The first relates to the area of consultation. The situation would be entirely different from that at London in 1920, and at Swarthmore in 1937. The Conference would of necessity be so small that it would be impossible for the delegations from the major groups of Friends to be representative in the general sense of the term, and at the same time highly desirable that every participant should, in one way or another, have prepared himself, or herself, to understand the kind of problems—material and ideological, which would be likely to be preeminent in the area concerned.

The second relates to specialization of a functional, rather than a geographic, kind. In any area, large or small, where consultation might take place, several kinds of service will be in question. Though as dangerous to separate as spirit, mind and body, there will be the well-known categories of "Message," "Peace" and "Relief" in view, with some individuals and committees more interested in one than in another.

This was the case after the last war, but the outstanding difference between then and now is the fact of the existence of many autonomous—if small—Quaker groups which are already an organic part of a world committee for consultation, the small beginning of something

very important in the future life and service of the Society of Friends.

It would be most appropriate, therefore, if at the first considerable international consultation between Quaker groups after the war, the inter-relation of "Message," "Peace" and "Relief" might be studied in the light of earlier experience, and with a view to keeping their essential interdependence to the front. This would be important both for Friends themselves, and as one means of minimizing an unfortunate tendency in others to think of the "Quakers" either as a relief, or pacifist, agency rather than as a world-wide religious community.

One realizes, of course, that American Friends might be engaged in large-scale relief, in Europe or elsewhere, before the kind of conference envisaged could be held. In that case it would be all the more important, surely, that leaders in such relief service should be adequately represented, when inter-group conference becomes possible.

This article began with a plea that the words "For Consultation" should be taken seriously, in the sense that no one should imagine that the Friends World Committee proposes to direct the destinies of Friends throughout the world (still less the world itself!). It may end, perhaps, with a similar plea, but in another sense.

A Friends World Committee has been established with almost universal approval and support for the purpose of inter-group consultation. There can be little doubt, therefore, that in proportion as this consultative machinery is widely and wisely used the sense of mutual interdependence and solidarity will grow, to the help and strength of Friends everywhere.

March, 1942.

TRUST

Life cannot always be
The thornless path you choose.
In wisdom He could see
You would refuse
The road to Calvary.

If untried paths seem near,
Their steep you still may dare,
Nor shrink in halting fear
For God is there,
Your faintest cry to hear.

The faith that helped you bear
Your load of yesterday
Can lift your weight of care,
Each new day,
If you but trust and pray.

SARA R. STANSBERRY.
Whittier, California.

THE CHURCH'S RELATION TO THE PEACE

In accordance with the plans of the EDITOR, we are publishing in consecutive issues the section findings of the Delaware Conference on a Just and Durable Peace. Largely as these are studied by individuals and groups, and adopted into their planning, can this conference directly affect the peace to follow the war.

We believe it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race and class. The Christian Church, accordingly, is responsible not only to proclaim the divine message, but also to contribute by all the means in its power, to secure a world-order in which God shall have his rightful place, and the basic needs of mankind shall be satisfied. In the present crisis this responsibility of the Church is made more manifest than ever before. It therefore becomes its inescapable duty to speak both to its own members and to the leaders of our political, economic and cultural life concerning what seems to it to be the will of God for the peaceful ordering of human life.

In order that its witnesses may be effective in the fullest measure, it is important that the Church reflect in every phase of its own life,—congregational, denominational, interdenominational and ecumenical,—the reality of the peace, unity and cooperation which it recommends to secular society.

Conscious also of its helplessness apart from God, and of the infinite resources which it has in God for the supply of every need, the Church is called upon to a new ministry of prayer in order that God's saving power may become manifest amid the complexity and tragedy of our life.

TOWARD UNITY OF MANKIND

We are penitently conscious of the many weaknesses and shortcomings of the Church itself in the face of the tremendous responsibilities with which it is confronted. We have not sufficiently borne witness to, nor even adequately recognized for the Church itself, that very unity of mankind, beyond race and nation, which again and again we have declared in principle.

We call upon our churches, therefore, to enter seriously and immediately upon the task of breaking down the barriers that so easily divide us into opposing groups. We would say to them: If you believe in peace for the world, if you are working for cooperation between nations, governments, races and peoples under the Fatherhood of God, you must set the example for such reconciliation and cooperation. The Christian churches must come to realize as they now do

not, that joining the Church of Christ in any of its branches means entering a fellowship world-wide in extent, beyond denomination and race, and should involve responsible participation in the task of making spiritually more real our mystical fellowship in community life and in the world.

We would also call upon our churches to enter upon a new era of inter-denominational cooperation in which the claims of cooperative effort should be placed, so far as possible, before denominational prestige, and that conjoint Christian efforts be not weakened or imperilled by our several denominational allegiances.

AN ECUMENICAL BODY

We declare as the major premise that the Church is a spiritual entity, one and indivisible, which as such is not and cannot be broken by human conflicts. Therefore the Church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace. We recognize the particular rights and responsibilities of the State in connection with the secular order. But we reaffirm the Christian truth that the Church in its essential nature is an ecumenical, supranational body, separate from and independent of all states including our own national state. The spiritual responsibilities of the Church and the spiritual service which it may render derive not from the claims which the State may make but from the freedom and autonomy of the Church itself under the Lord Jesus Christ who is its Living Head.

ACTS OF RECONCILIATION

We believe that each local church will do much to create the mood out of which a just and durable peace can grow, and make its own message of Christian brotherhood real to itself and its constituency, if it will give itself to specific acts of service and reconciliation within its own community.

The practice of acts of inter-racial goodwill, aid and friendship for new Americans, assistance to refugees and to bewildered but innocent aliens, a ministry to the victims of war at home and abroad—these and other such immediate acts of helpfulness will be the best educational experience for the church group itself and will build the community attitudes upon which the peace we seek may later come.

In order to prepare and administer an inclusive educational program designed to promote a just and durable peace, we recommend to the Commission:

(a) That integrated and cumulative courses for use in Church schools and study groups be constructed in consultation with the International Council of Religious Education. (These shall include not only bases for discussion but also suggestions for activities and projects.)

(b) That the cooperation of denominational boards of Christian education in adapting and using these courses be secured.

(c) That particular attention be given to further participation and enlarged support by youth through special emphases on youth programs and through the cooperation of existing youth agencies.

(d) That means be sought effectively to counteract hate and vengeance as controlling motives in the present crisis.

(e) That the possibilities of including the study of peace issues in public and private day schools be explored and utilized.

(f) That a synthesis of common elements in the proposals of various peace agencies be made available.

(g) That Christian people be prepared to make sacrifices in the interest of peace.

(h) That the Church should take greater account of (I) the potential power of childhood as bearing on future international relationships; (II) the importance of Christian education in the home; (III) the possible motivations for Christian world attitudes encouraged by common response to human needs; and (IV) the results to be obtained by cooperation with service agencies other than the Church.

(i) That all vehicles for the transmission of ideals, including magazines, motion pictures, and radio, be employed.

CONVEYING TO AUTHORITY

Moreover, in order effectively to convey to governmental authorities the mind of the Church on principles pertaining to a just and durable peace, we recommend to the Commission on the Bases of a Just and Durable Peace

(a) That studies be undertaken to ascertain: opinions among Church members about social justice and peace; areas where information is lacking; methods of meeting needs thus revealed; best technique of peace education and action by local churches; ways in which ideals of Christian citizens may be brought into relation with the attitudes of legislative authorities.

(b) That the Church be kept informed about legislative proposals and actions, and be aided in rightly understanding their significance.

(c) That full and understanding support be given the efforts of government officials who are promoting far-sighted peace proposals.

(d) That churches be informed of the present work of the World Council of Churches, now in process of formation, in steps preliminary to a just peace and that their active cooperation be solicited.

(e) That preparation for a session of the World Council be encouraged in order that through such a session the influence of Christian thought be brought to bear upon the formulation of plans for peace settlement, and that arrangements be made for an adequate Christian representation to meet whenever and wherever any official peace conference or conferences may be held.

SENSE OF MISSION

We believe that if the churches of America are to participate adequately in making peace just and durable, they must develop a more real and vital sense of mission to mankind in the name of

Christ, recognizing responsibility for service to humanity in all areas of life, social as well as geographical.

The finest expression of that sense of mission is to be found, we believe, in the missionary enterprises of the Church world-wide. However, the aftermath of war on a world scale will necessitate widespread readjustment of program and service to meet the tremendous need of the world. We recommend, therefore:

(a) That the mission boards through cooperative agencies should, at the earliest possible moment, be prepared to interpret to the churches the new opportunities and the necessary adjustments of machinery and study, whatever drastic changes such adjustments may involve.

(b) That a call be issued, if possible through the World Council of Churches, for a more thorough-going participation in the world mission of the Church, urging at the same time closer and warmer cooperation among Christians of all lands, in working together in Christ's name for our brother-men everywhere.

THE POLITICAL BASES OF A DURABLE PEACE

The churches of America face clear responsibilities in seeking to establish a better world when the war has ended. First among post-war duties will be the achievement of a just peace settlement with due regard to the welfare of all nations, the vanquished, the overrun, and the victors alike.

In order that such a settlement may tend toward a better political order, we as citizens of the United States of America, advocate the following principles and measures:

That the United States pursue a responsible national policy with concern for the welfare of all peoples and that the United States cooperate fully with all nations and peoples in working towards a world order of justice and peace.

That during a transitional period after the fighting has ended, the efforts of the peoples of the world be devoted, in proportion to their ability, to the reestablishment of order, the provision of food, shelter and medical service, and the restoration of stable government and economic activity, especially in the devastated territories. These emergency measures must include policing by joint action for the protection of minorities and disarmed populations, and positive measures of economic and cultural cooperation. They should be carried out under international authorities, representative of all peoples concerned. There should be no punitive reparations, no humiliating decrees of war guilt, and no arbitrary dismemberment of nations.

All of these emergency measures should tend toward a growing structure of international order.

That among the functions of government that must be performed are the preservation of public order, the maintenance of economic opportunity, the safeguarding of public health and welfare, and the direction of population movements. In large part, these functions must be performed by local and national governments, but in part they can now be effectively carried out only by international authority.

That certain powers now exercised by national governments must, therefore, be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movements among nations.

That international authorities competent to perform these functions may be of two sorts. (1) The ultimate requirement is a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for worldwide economic sanctions. (2) As steps toward, and potential organs of, such world government, there is need for many sorts of international bodies charged with specific duties, such as the International Labor Organization, and various agencies such as those now acting for the United Nations to coordinate natural resources, shipping, and food distribution. Such bodies must be adapted to the service of world order and government, and must not become a substitute therefor. In the operation of these agencies, and in progressing toward full world government, every effort should be made to achieve agreement and voluntary cooperation of all concerned.

That, utilizing experience with the mandate principle, a system of administration of colonial territories under international authority be developed. In areas now under colonial administration, advance toward self-government should be carried forward in substantial progress. The affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interest of these peoples as members of a world society.

That the influence of the churches shall be employed to keep the foregoing principles before the attention of diplomats and statesmen.

NEW WORKS FOR C. P. S. OF NATIONAL IMPORTANCE

An interesting development of the expanding program of the Civilian Public Service is found in the Alexian Brothers Hospital, 1200 West Belden Avenue, in Chicago. Eighteen conscientious objectors, at the request of the Alexian Brothers, have been assigned by Selective Service to take training as male nurses in this hospital. Three of them have found that they are not suited for the work as nurses and have been assigned to other duties in the hospital. Recently I had the opportunity of being with these C. P. S. men for an hour of quiet conference. It was their first opportunity of meeting with someone from the outside. They expressed deep appreciation. Peter Flintermann, the one member of the Society of Friends in the group, wrote the following letter describing the group and their work.

SYLVESTER JONES.

* * * *

Dear Friend:

The eighteen men in our group represent four camps and six different denominations. Ten of the men are Catholic, two Unitarians, two members of the Church of God, one Baptist, one Presbyterian, one Quaker and one with no church affiliation.

The hospital itself was established by the Alexian Brothers, a Catholic Order, in 1866. The present structure is almost a self-contained city, with an electric light plant, bakery, laundry, tailor shop, barber shop, pharmacy, etc. It is well equipped and up to date, with beds for almost three hundred patients. The Alexian Brothers Training School for Nurses is a part of the hospital, and with the arrival of our group it now has an enrollment of eighty secular students and ten Brothers. The course of training is thirty-six months. The science courses are given in collaboration with De Paul University and include such subjects as anatomy, bacteriology, chemistry and dietetics.

Our work is all under the supervision of the Brothers, who seem very friendly and tolerant of our views, though of course we have been requested not to discuss our views with the patients. The monastic ascetic atmosphere which some of us had expected is almost entirely lacking. We are free to worship as we please, and though Catholic students are urged to attend mass and other services they are not required to. Altogether the religious atmosphere lends to the hospital a friendly spirit, which is very often lacking in state institutions.

The agreement between the National Service Board and the hospital provides that we must abide by the rules and regulations of the Selective Service System,

where the latter are applicable. In practice this means that we are largely under the rules of the hospital, for in most respects the hospital rules are much stricter. These rules are the same as those which govern the other students in the Training School for Nurses. Furloughs are limited to summer months and Christmas, which leaves one greatly restricted.

The problem of "public relations" hardly seems to exist here at the hospital, though of course we must be continually on the alert. Our surroundings make it very easy to forget that we are conscientious "objectors," and consequently there is not the tendency to become conscientious objectors to everything—a tendency which seems to exist at camp. Perhaps one extreme is as bad as the other, but our objections are not the most important part of our testimony, and I think we can carry out our ideals without being continuously conscious of them.

In closing may I express the hope that other projects similar to this one may soon be established. I believe they present a wonderful opportunity, and I know that we will profit greatly by our experience.

Sincerely,

PETER FLINTERMANN.

INDIANA YOUNG FRIENDS JOURNEY EAST

During the latter part of March, a group of nine Young Friends from the Middle West visited in Philadelphia and vicinity, attending the sessions of the two Philadelphia Yearly Meetings. The visit, resulting from a cordial invitation given by concerned Philadelphia Young Friends, was made for the purpose of deepening ties of love and friendship through intervisitation. This concern, which is being felt by a growing number of Friends throughout Quakerdom, was splendidly realized in the spirit with which the group was received. A rich sense of sharing in common problems was experienced in the various sessions of the Yearly Meetings, conducted in ways not unlike those of Indiana Yearly Meeting. Matters of Christian education, missions, race relations, social order, temperance, the work of the American Friends Service Committee, and many other departments of Friends activities were considered in an atmosphere of deep spiritual concern.

Not a small part of the visit was the pleasure of staying at or near Pendle Hill where Howard and Anna Brinton are the directors. The homes of Clarence Pickett, Homer Morris and Thomas E. Jones, as well as others were also opened to the group. Opportunity for visiting various points of interest was

made possible through the efforts of the local Young Friends. It is with a growing sense of fellowship and deep appreciation that the group remembers such Young Friends as Canby Jones, Robert English, Edward Meyerding, Arthur Evans, T. Lloyd Cadbury, Robert Leach and the many others who contributed so richly to their visit. As a result of this experience, those in the group have felt a new surge of confidence and a broadened outlook which may well serve to increase their effectiveness in these difficult times.

Those who made the trip were: Ruthanna Davis, West Richmond Monthly Meeting; Mary Lou Stowe, Barnesville, Ohio, Monthly Meeting; Cecelia Mills, Wabash Monthly Meeting; Ruby Erickson, St. Joseph, Michigan; Ila Jane Williamson, Muncie Monthly Meeting; Marcus Hadley, Wabash Monthly Meeting; James Bond, Greenfield Monthly Meeting; Alfred Rigsbee, Little Blue Monthly Meeting; William Hale, Centerville Monthly Meeting, and Dr. and Mrs. William E. Berry, of Earlham College, who made it possible for three of the group to travel with them.

SEMINAR ON RECORDS OF THE LIFE OF JESUS

At Sunset Hollow Farm near West Chester, Pennsylvania, a group will meet from August 1 to 29 for a study of the Records of the Life of Jesus. In past years such seminars have met in various parts of the United States, Canada, China and in England, to discover what was the motivating force in Jesus which made him and his teachings something which twenty centuries have been unable wholly to defeat. Now, possibly more than ever before, this seminar proposes to help each member discover what the religion of Jesus was and to determine whether or not his teaching should be accepted as a basis for life.

This year's leader is Dora Willson, a staff member at Pendle Hill. The size of the group is limited. It is open to mature individuals who are interested in this type of study. Ministers, teachers, social workers and some undergraduates have found value in former seminars. The house-keeping, which is done co-operatively by the group, offers a unique fellowship in shared labor. The total cost for the four weeks is \$45, with the charge for less than full time at \$12.50 per week or \$2.00 per day.

Registrations should be sent to Mrs. Joseph A. Vansant, 20 S. 12th St., Philadelphia. Further information may be obtained from her or from Howard and Anna C. Brinton, Pendle Hill, Wallingford, Pa.

Our Forum

THE NEGRO PRESENTS THE TEST OF AMERICAN DEMOCRACY

Editor, THE AMERICAN FRIEND:

During these days we hear much about democracy, love for country, about our way of life and about freedom. Some feel that we cannot support anything connected with the war program, while others take part in civil defense work and still others participate in active war work. But we are agreed on one thing—that if we really expect a just and lasting peace, we must have democracy, real democracy in our own country as well as in Europe or the Far East.

If we sincerely believe in democracy, it should mean for us all an honest heart-searching to see if we do want it and all that it implies. We shall have to realize that it will not come easily. We shall have to work earnestly, with great devotion and sacrifice.

How can we expect real democracy when there are millions of our fellow-citizens to whom we deny this justice and freedom for which we fight? How can we accuse Hitler and Fascism of suppressing democracy when we ourselves are guilty of so many undemocratic actions?

Some of us scarcely have a chance to talk with and know our Negro fellow-citizens; consequently we have no clear picture of what they really feel and think. But for those of us who are sometimes in close touch with them, it has been an inspiring revelation to experience their great loyalty to our country. One may say that it is their country too, but it has never treated them as well or generously as white people; and yet their loyalty is as great and sometimes greater than ours.

Though this was true in the first world war, there is a great difference now. In the last twenty-five years the Negroes as a race have advanced considerably and are now more united and articulate than they were in 1917. While in the last war they fought bravely, they were more hesitant as a group in expressing their dissatisfaction. Now, however, this discouraged and injured feeling is deeply intensified when they are expected to fight for the same democracy which has treated them so cruelly in the field of industry, in the armed forces and in many other patriotic civic activities, but they are not so slow to speak.

They do not clamor for social equality en masse, as so many people seem to fear. They ask for justice and a respect based on the merit of their own

individual achievements. They have proved themselves good soldiers, yet they are allowed to enter only the lowest ranks of the service. They are equally good workers in many factories and trades which allow them employment now only because of a presidential decree. In most instances, however, this is only a "token" employment. Many of our Negro countrymen could serve capably on civilian defense committees.

Is it not high time for us all to re-think the true meaning of democracy? Let us answer honestly the question: Is our own attitude helping to produce or breakdown democracy?

Though we could probably bring about little change regarding industrial recognition or fairer treatment in the armed forces, there is at least one way in which we can all help immediately.

The greatest hurt to the Negro group lately has been the attitude of the Red Cross. Loyal and enthusiastically they stepped forward to offer their services and they were cruelly rebuffed and repulsed in many ways. At first their offers of blood were refused; later they were accepted in such terms as to deeply insult them (separate bloodbanks were established). They have no representative on the National Red Cross Committee, and with a few exceptions have no members on local committees. Yet when the war drive for additional funds was begun, they were asked to rally their workers for soliciting funds.

This is a deplorable situation and we should protest to Norman H. Davis, Chairman of the Red Cross in Washington. Individual letters or group petitions will be effective, asking that representation be given to this minority group as to others. Many letters might induce this great humanitarian organization to rectify its present undemocratic attitude and the hurt it has inflicted on so many loyal Americans.

Surely in this most critical hour of our nation's existence we dare not overlook anything to bring real democracy, on which the building of a lasting and just peace depends.

ELIZABETH T. MELJER.

Baltimore, Maryland.

CONGRESS HOLDS THE KEYS TO PROMPT ACTION

Editor, THE AMERICAN FRIEND:

Rumblings of discontent at the liquor traffic are appearing in California newspapers.

The aid of some 40,000 liquor licensees in the 4th District of the State is sought by W. G. Bonelli, one of the members of the Board of Equalization, in an effort to stop fifth-column activity in the saloons and liquor stores. Bars are fertile places for disloyal gossip and he wants

"patriotic" liquor dealers to become spies for the Board.

Another official, who is not satisfied with the liquor situation in California, is the veteran Health Officer of San Diego, Dr. A. M. Lessem. He declares that "feminine bar flies" are unusually active in San Francisco in luring army and navy officers, in addition to enlisted men. He recently told the "tavern" keepers, "If you don't stop their activities, something is going to happen to your taverns."

A way to remedy the liquor situation in California, as well as in the nation, is to have Congress pass Senate Bill 860. If you have not already done so, write your two U. S. Senators today and ask them to vote for the "prompt enactment of Bill S-860 to provide for the common defense in relation to the sale of alcoholic liquors to the members of the land and naval forces of the United States. Some senators are receiving huge numbers of letters. The highest number (20,486) was received by Senator Brooks of Illinois.

HENRY RISING.

Los Angeles, California.

AN EIGHT INCH QUAKER BOOKSHELF PREPARED

Upon the opening of the recent Philadelphia Yearly Meeting sessions, much favorable comment was made on the readings recommended by the executive committee of Ministry and Counsel. We are reminded that President Eliot urged everyone to read fifteen minutes of good literature each day. He selected a five foot shelf of classics for that reading. Here is the reading list of a dozen books and pamphlets for a Quaker shelf of books designed to be read as preparation for and deepening of the spiritual life of Friends meetings everywhere:

CLASSICS

- The Spiritual Life, by Evelyn Underhill.
- Prayer and Worship, by Douglas V. Steere.
- Spiritual Energies in Daily Life, by Rufus M. Jones.
- Testament of Devotion, by Thomas R. Kelly.
- Dare You Face Facts? by Muriel Lester.

BOOKS ARRANGED FOR DAILY READING

- Living Prayerfully, by Kirby Page.
- A Devotional Diary, arranged by J. H. Oldham.

PAMPHLETS

- Letters by a Modern Mystic, by Frank C. Laubach.
- The Practice of the Presence of God, by Brother Lawrence.
- Training for the Life of the Spirit.
- Training, by Muriel Lester.
- Sadhana, the Realisation of Life, by Rabindranath Tagore.

THEY MUST NOT STARVE! SAY MEROM BOYS

Dear Friends:

Children are dying of hunger in Belgium and Poland, Spain and Greece. Nothing is lacking to feed them, neither food, nor money, nor shipping, nor complete safeguard against advantages to the invaders. Nothing is lacking—save this nation's will and permission!

How can the sleeping conscience of America be aroused?

We here in camp are isolated and prevented from speaking to many persons on the problem. We, as you know, receive no pay for our work and must provide our own support, so we have little money to spare. Thus we were forced to the only kind of action that aids both—sharing, not giving.

Two weeks ago the camp had its first sacrificial meal. Some ninety of us sat down to a simple meal of rice soup, one muffin, and one glass of milk. The total cost was three cents, and the difference between it and our regular meal cost of 13 cents per man, has been sent to the Friends' Food for Europe fund, to help French children to stay in Quaker colony houses in France, and thus outside of the internment camps.

The frugal or sacrificial meal has justified completely the education committee which advocated it, the camp-council which endorsed it and the camp-meeting which accepted it. For the first time we have united to sacrifice a little of our much for the many who have naught. We have taken the first step, short and faltering though it be, toward accepting as our goal the selflessness that is the center and core of all religion.

Each Friday night we hold this sacrificial meal, and each week our attention will be drawn to our fellowmen abroad. A brief planned program, serious or of good fellowship, is connected with each sacrificial meal. We hope you will join us as many groups and families have already done, in the observance. When throughout the nation Christian consciences have been awakened, and Christian citizens begin to petition their government, this tragedy will end.

They must not starve!

HENRY W. MAIER,

Committee on Food for Europe.

C. P. S. Camp,

Merom, Indiana.

"GUILFORD COLLEGE NIGHT" HELD AT HIGH POINT

Friends of High Point, North Carolina, Monthly Meeting gave special recognition to Guilford College at a recent fellowship supper. A delegation from the school presented the program, Dr. Clyde M. Milner, president, opening the evening with a few words. Dr. Francis Hayes, a member of the Foreign Lan-

guage department, was cleverly presented by the college's business manager, David Parson. Dr. Hayes has for his hobby the study of gestures; and he gave a highly entertaining talk on the folklore which his hobby has led him to know.

A group of students from the Music department furnished both vocal and instrumental music.

At another recent fellowship supper, Mrs. William Neal of Winston-Salem, spoke on "China's Woman of Destiny." Mrs. Neal's personal acquaintance with Madame Chiang Kai-Shek when she was a student in this country, together with intensive research she has done since, enabled her to give a most informative and entertaining address.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

NOTE OF HOPE

*In the world ye shall have tribulation,
but be of good cheer; I have overcome
the world.*

JOHN 16:33

* * * *

As cool and moisture-laden winds refresh a parched land, so may the Spirit of Love working in the hearts of Friends bring a refreshing and healing influence upon our distraught world through our goodwill, integrity and hope.

NEBRASKA YEARLY MEETING EPISTLE.

* * * *

In one of the most sublime passages in the Old Testament the prophet hears a voice calling from Mount Seir to a watchman on Mount Zion. It is one country in distress calling to another country in its time of agony, saying, "Watchman what of the night?" which means, "How much longer is the night?" And the answer comes back across the spaces, "The morning cometh, but the night is still here. Return, come again and inquire."

NEW ENGLAND YEARLY MEETING EPISTLE.

* * * *

There is no denying the awful fact of the present long night of darkness, but prophet eyes always catch glimpses of a coming dawn on the horizon. Our one hope for the future is that the Great Pilot's hand is on the rudder of the mighty ship and that He and we, his fellow-laborers, can cooperate together to bring in a new and better time.

NEW ENGLAND YEARLY MEETING EPISTLE.

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We do not know what lies ahead of us, but for ourselves we feel that we must set our own house in order. We Friends must be prepared to hold our

possessions lightly and be willing if necessary to sacrifice our position of privilege and comparative security. Only so can we be fit instruments for God's work.

PHILADELPHIA YEARLY MEETING
(ARCH STREET) EPISTLE.

* * * *

Human liberty can neither be inherited from our forebears nor bequeathed to our descendants, but must be won anew by each generation for itself. It can flourish only in a society where each is his brother's keeper.

PHILADELPHIA YEARLY MEETING
(RACE STREET) EPISTLE.

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Men often misunderstand or misinterpret words, but all the world seems to understand the language of loving service. The world's blackest hour is Friends' brightest opportunity.

NORTH CAROLINA YEARLY
MEETING EPISTLE.

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The presence in one of our meetings of five members of a Civilian Public Service Camp quickened our sense of the need for straight thinking and consecrated action by every Friend. These young men, though from diverse backgrounds, expressed a fine tolerance and determination for success in cooperative living and working creatively together. If we were to attack our problems with their earnestness and unselfishness, wonders would be accomplished. . . We wish to strive for an integrity that shall contain a quality of high adventure.

NEW ENGLAND YEARLY MEETING
(CONSERVATIVE) EPISTLE.

* * * *

Deeply do we rejoice to hear that just in those countries which suffer most from the stress of war there is a new social understanding, a new will to real brotherliness, and a new hankering after a world such as God wishes it to be.

EPISTLE FROM FRIENDS IN
SWITZERLAND.

* * * *

We pray that we and Friends everywhere may, in flexibility of spirit, be willing to break through well-loved procedure and accepted patterns of thought wherever they blunt the cutting edge of God's message to the world.

PHILADELPHIA YEARLY MEETING
(ARCH STREET) EPISTLE.

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We shall pray without getting tired.

NORWAY YEARLY MEETING EPISTLE.

* * * *

Eternal Spirit, we do not ask that Thou shall confer peace upon us; rather do we ask for courage and wisdom to make peace for ourselves out of the wealth of material and spiritual resources with which Thou hast endowed us. Amen.

EDWIN MCNEILL POTEAT in
Christian Century.

QUAKERDOM • AT • LARGE

Christopher Sharman, English representative of the Friends Ambulance Unit, returned to New York from China on April 11. He visited Friends in Chungking, staying with Arnold and Lois Vaught, whom he reports in good health.

* * * *

A refugee newly arrived from France has asked help in finding Mrs. Hedwig Brockmann, who came to America some time ago and became a member of the Society of Friends. If she is known to any Friends or meetings anywhere, will they kindly contact Caroline G. Norment, Cooperative College Work Shop, Haverford, Pennsylvania.

* * * *

Twenty-five years of continual growth and service will be celebrated by the American Friends Service Committee at its anniversary meeting on April 30, in the Swarthmore Meetinghouse, Swarthmore, Pennsylvania. All are invited to be present for the evening, beginning with an exhibit of pictures at 5 p. m., box supper at 6:00 and the evening meeting at 7:30.

* * * *

Friends East London work is recounted in the 74th annual Bedford Institute Association report. The nine centres of the Bedford Institutes have during the past twelve months "typified the story of London . . . unmatched for tragedy, drama, courage and crises throughout the long years of England's history." So begins Vera Brittain's story, "The Bedford Institutes in London's Blitzkrieg," which fills the major share of the report.

* * * *

The American Friends Service Committee has issued Civilian Public Service certificates and stamp books which can be given persons making cash contributions to the C. P. S. program. "Through their voluntary assumption of this national obligation Friends demonstrate their confidence in the power of constructive good will," is the statement on the back of the folder holding the stamps. Monthly Meeting treasurers or Philip E. Jacob, 20 S. Twelfth Street, Philadelphia, can supply both stamps and folders.

* * * *

Under the caption, "One Hundred 'Best' Religious Books of Catholic, Protestant and Jewish Faiths," of all time, in the Boston *Herald* of February 15, we find listed some twenty-two Protestant publications. Mentioned first among them are the "Journals of George Fox," in which the founder of the Society of Friends recounts his spiritual

experiences and his adventurous labors. Following closely is "John Woolman's Journal," describing the inner life and outward experiences of one of our most influential American Quakers of the eighteenth century.

* * * *

We read in the news letter from the Florida Avenue Meeting in Washington, D. C., that Civilian Defense Officials have been very understanding of Friends' reluctance to sign the oath of office necessary in establishing an emergency feeding and housing unit at the meetinghouse, in cooperation with the O.C.D. In lieu of the oath, which was a promise to defend the Constitution "without mental reservation," Friends are being permitted to sign a "promise to serve" statement of their own wording. The committee feels that signing such a promise does not invalidate nor compromise Friends' position in regard to war.

* * * *

Among the more significant developments recently in Civilian Public Service are those in connection with "detached service." Many men in camp have anxiously hoped for work which they feel is a more vital contribution to society. Two fields suffering greatly from lack of personnel as the war effort claims more men are agriculture and public health. Negotiations with Selective Service have resulted in a plan by which C. P. S. men may be assigned to work on dairy farms in specified areas. The field of public health has offered more progress and at present eighteen men are serving as orderlies in the Alexian Brothers Hospital in Chicago. (See page 182 of this issue.)

* * * *

Twenty-one tons of clothing, representing bales from the Mennonites in Akron, Pennsylvania, the New York Friends warehouse, and from Friends over the country who have shipped clothing to Philadelphia, have been awaiting transportation to France for use in concentration camps in the unoccupied area. Immediately upon receipt of the navicert on December 31, the A. F. S. C. made efforts to secure transportation. Finally on the afternoon of April 8 at 5:15 o'clock the request came to have all clothing on the dock by 2:00 the next day. Philadelphia workers who had left for home returned; trucks were found, and the bales packed on by flashlight before starting for New York that night. Members of the New York and Philadelphia staffs worked late the following evening completing trans-

portation arrangements with customs officials. This shipment represents three months of concentrated effort and loving interest, as hundreds of persons have made layettes and knitted socks and sweaters for Europe's suffering populations.

NEWS OF OUR MEETINGS

From the Ann Arbor, Michigan, *Bulletin* we learn that their original group sewing for the A. F. S. C. has branched and expanded among friends of Friends so that there are now sixteen groups associated with the first one, all cooperating.

* * * *

Fairfield Quarterly Meeting of Wilmington Yearly Meeting will be held at Londonderry, Ohio, on Saturday, April 25, twelve miles east of Chillicothe, Ohio, on Route 50. The meeting writes that they will welcome any person whom the Spirit may send to them. The meeting for worship convenes at 10:30 a. m., with dinner for all at 12:00, followed by the business meeting in the afternoon.

* * * *

Easter services were observed by Westfield, Indiana, Meeting during the Bible School hour with exercises led by the Junior Department. Special music and a message by the pastor, Albert L. Copeland, filled the worship hour. A welcome was given six new members received by letter and request, and eleven children and young people who became active members.

* * * *

A hearty welcome greeted Willard O. and Carolina Trueblood at the Rayesville Meeting in Knightstown, Indiana, where they led services on Easter morning and evening and the two following nights. Willard Trueblood had cause for rejoicing on finding that the results of his last year's meetings were still effective. Many who do not regularly attend meetings were present to hear Willard Trueblood, whose teaching was of invaluable help.

* * * *

Last December the Los Angeles Monthly Meeting at Seventeenth and Toberman Streets reported that it was undertaking to secure a parsonage. This project is nearing a successful completion. A neat frame cottage has been purchased and placed on the lot next to the church, repairs are well under way, and the dedication is planned for April 25. It is hoped that with this help, the church will be an even stronger influence in the community under the lead-

ership of the pastor and his wife, Moses T. and Margaret Mendenhall.

* * * *

Friends in the Detroit, Michigan, Meeting appreciated the visit some weeks ago of Rufus M. Jones. A joint session with the Independent Meeting was held one evening and twice since then the two meetings have joined in their activities. . . President William C. Dennis of Earlham College was another distinguished visitor at the Detroit Meeting, where he delivered one morning message. . . Members are looking forward to having a team of Student Summer Service volunteers with them during the coming summer.

* * * *

More than the usual number of new members were received into University Friends Church in Wichita, Kansas, at the Easter ingathering. Following a sermon by Robert E. Cope, the pastor, on "God's Laughter," seven new members were received on confession of faith; nineteen transferred by letter, eight associate members were received on request of their parents, and thirteen were transferred from associate to active membership. . . The church choir presented the Easter cantata, "The World's Redeemer," at the evening meeting.

* * * *

A sunrise service in the hills marked the beginning of Easter Sunday at the East Whittier, California, Meeting. Following the sermon at the meeting for worship, six infants were dedicated and twenty persons publically welcomed as active members. . . On Temperance Sunday, a probation officer from Long Beach gave an excellent talk on public morals. . . "Reminiscing" was the theme carried out by the Truthseekers at a recent gathering. Ashton M. Otis, a former teacher of the class, showed colored moving pictures of Florida and Friends centers on the Atlantic coast.

* * * *

A splendid program entitled "The Easter Message of the Flowers" was given at the Jamestown, Ohio, Meeting by the seven classes of the Bible School. An Easter message by the pastor, Clyde O. Watson, preceded the welcoming of two new members. . . As the result of a united effort on the part of the Jamestown Bible School, a goal of 100 attendance was reached on Easter morning, almost twice the regular attendance. The Junior Church services were conducted by Stella Walker, Mary Bingham and Mary Fletcher during this month, the month of March.

* * * *

For ten years, New York Meeting, Twentieth Street, has enjoyed the services of Edna W. Wright as Secretary. Increased obligations have caused her to resign since her husband became

President of the College of the City of New York. Her gracious presence and kindly spirit will be much missed, as will be her beautifully clear handwriting. New York Friends feel that their Minute Book, with its clear headings, careful indexing and pages of vital statistics, will bear comparison with the Minute Book of any Monthly Meeting. May K. Hoag, for long a teacher in the New York Public Schools, and an Elder in the meeting will take over the Secretaryship. Visiting Friends are invited to get in touch with her.

* * * *

Easter was observed in the Leesburg, Ohio, Meeting in the morning when the children took part with songs and recitation, and when, following the sermon by the pastor, Adam H. Flatter, two new members were welcomed. Sacred music was given in the evening service by the newly-organized orchestra directed by Austin Huff, after which there was a short message on "The Meaning of Easter" and a Biblical drama presented by Vincent and Delma Fairley. . . A week's series of meetings were conducted by Adam Flatter, bringing much of spiritual value to meeting members. . . The women of the Elizabeth Fry Guild have been meeting weekly to sew for the A. F. S. C. Fifty-four garments have been shipped to Philadelphia, and more will be ready soon.

* * * *

In his report to the Newcastle, Indiana, Monthly Meeting, the pastor, Norval E. Webb, said in part, "This month marks the culmination of many activities relative to Lent, the Holy Week and Easter. We have been cooperating for several weeks with the youth of the Junior and Senior High Schools in their 'go to church' crusade. The attendance of youth at the meetings for worship has been gratifying. An eight day Preaching Mission was conducted in cooperation with the churches of the city, under the leadership of Dr. Jesse Bader, Secretary of the Department of Evangelism in the Federal Council of Churches. We are working together in our emphasis of church loyalty." . . . The women of the meeting gather each Tuesday to sew for the American Friends Service Committee.

* * * *

Center Friends have been joined by the Ludlow Falls Meeting, both of Indiana Yearly Meeting, recently for several occasions, including a C. P. S. evening of pictures and informing messages from Chase Conover and Edwin Sanders, and a depiction of the story of the Prodigal Son in a series of songs. . . Pre-Easter services were held at Center Meeting, among which were a special Family Night and an All-Sunday School night, when Marie Cassell gave the mes-

sage. The young women's and senior women's quartette of Ginghamburg gave the program one evening. . . A letter is being sent from the Monthly Meeting to President Roosevelt, urging that drinking be abolished in the army camps. . . The Aid Society prepared two comforts and a box of clothing for the A. F. S. C.

* * * *

The Wilmington, Ohio, Meeting profited this year by a very comprehensive pre-Easter program of activities that has brought a sense of wholesome strength and vital spiritual life. The meeting joined with all other churches in the city for Holy Week services. The Pastor's Preparation Class for Associate members resulted in the transfer of several young people to the list of active members. The What-So-Ever Circle, one of the women's organizations, served a fellowship breakfast on Easter morning, when the names of thirty-four new members were read. The children's departments presented the program during the worship hour, when 410 persons were present. Friends expressed the opinion that the Easter season this year has been one of the best through which they have had the leadership of A. Ward Applegate as pastor.

* * * *

Friends of the Berkeley, California, Meeting celebrated their Easter Sunday by an inspirational program of scriptures, hymns and organ music centering around the life of Jesus as depicted by various old masters. Marjorie Homan, chairman of the committee, was the narrator. James Hull, Superintendent, was a leading spirit in the undertaking. It was felt that the children and young folk had shared in something very worthwhile. . . Lawton Harris spoke to the subject, "A Program of Christian Recreation," at a recent meeting of the Religious Council. . . Addressing a meeting of the A. F. S. C., Walter Homan recently reminded Friends that one of our obligations as persons of good will is to dispel rumors by refusing to repeat them; and to help where the need exists, remembering that Germans and Italians need aid as well as the Japanese.

GOLDEN ANNIVERSARY FOR WESTERN FRIENDS

Amid a joyful gathering of friends and relatives, Caspar and Elizabeth Hanson, Friends of Stickney, South Dakota, celebrated their fiftieth wedding anniversary on March 22. Following the dinner at which some thirty persons were present, open house was held in the afternoon and evening for these beloved Friends who have served so faithfully and well in Nebraska Yearly Meeting and at large. Reverend Kile spoke

briefly and read several original poems sent by friends.

This much beloved couple have been long at the heart of their meeting and its activities. At present Caspar Hanson is clerk and his wife correspondent of Aurora Monthly Meeting. He has served as Elder and as clerk of the Quarterly Meeting; while Elizabeth Hanson has been an overseer and Elder, and Clerk of both the Monthly and Quarterly Meetings. When the Aurora Meetinghouse was constructed about 1887, Caspar Hanson came from near Mt. Vernon, hauled the first load of lumber and helped build it. They were pioneers in the county.

The recognition which the Hansons received was only appropriate token of the great love and esteem in which they are held. For these kindly greetings, the Hansons wish to thank their many friends.

E. STANLEY JONES VISITS RICHMOND, INDIANA

Gathering at First Friends Church in Richmond, Indiana, all denominations of the city participated in the Preaching Mission conducted by E. Stanley Jones from March 22 to 25. On all evenings the church was nearly filled to its 1500 capacity.

For ten days preceding this, Willard O. and Caroline Trueblood were at First Friends conducting services. General satisfaction was very heartily expressed with the success of these evenings. On both Sundays mornings, Caroline Trueblood spoke to the Young Peoples groups.

Young Friends held their first out-door Easter Sunrise Service on Roosevelt Hill in Glen Miller Park with twenty-two present. Breakfast was served there, preceding an old-fashioned general assembly of the entire Sunday School, conducted by the children. At this time the color mosaic window was dedicated which had been made by the Intermediates, under the direction of John Morgan. The window depicts scenes from the life and teachings of Christ and of children from other parts of the world.

W. Bruce Hadley, pastor, brought the message at the meeting for worship on Easter Sunday. This followed the choir's rendition of the cantata, "Immortality."

MISSIONARY MOTIF IN IOWA QUARTER

More than fifty delegates attended the Springdale Quarterly Meeting Missionary Conference held at Bloomington Meeting near Muscatine, Iowa, on April 7. Reverend Judson Perkins, president of the Ministerial Association of Muscatine County and who was for twenty

ADMISSION OF FRIENDS' CHILDREN

To complete the 1942-43 enrollment, a selection will be made from applications received before Fifth Month 1st. Until then, places will be held for Friends' children; thereafter they will be given preference on the waiting list.

Children of Friends may enter any class, but applications for the junior and senior classes cannot be considered after Fifth Month 1st. Applications for scholarship assistance should be submitted to the Committee before Fifth Month 1st.

Consultation at the school or inquiries by correspondence are invited.

For a catalog and bulletins descriptive of the George School curriculum, write to

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QUAKER
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years a missionary in India, spoke to the group. Devotions were led by Guilford Street and Taylor Guthrie.

Guilford Street, pastor of the Bloomington Meeting, was the announcer of the radio program which featured the day's work. This interesting quiz program was conducted by the women of Bloomington Meeting. The women of Buffalo presented a play on stewardship; and another play, "In Times Like These," was given by representatives from Muscatine.

John Baxter of Buffalo used as his subject, "Interesting Children in Missions"; the African field was discussed by W. S. Kitch of Muscatine. Irma Guthrie of West Branch spoke of the present conditions and needs of Jamaica.

Don McCaffry and Keith Street appeared dressed as American Indians. Don, displaying some of their handicraft, spoke of their many wonderful characteristics. Keith represented an Indian from Council House mission and spoke of conditions there and showed a can of persimmon pudding, which was later relished during the noon hour.

STUDENT SUMMER SERVICE PLANNED FOR 1942

With the end of school and the summer vacation approaching, we young people are already beginning to plan for the summer. For those who have not completed their plans I would like to share with them a possibility which I enjoyed to its fullest last summer.

Student Summer Service will again make it possible for young people who want a chance to put into practice what they believe their Christianity should mean in a community and church, to realize this ambition in four weeks of intensive, interesting and probably unusual experiences centering around some Quaker meeting.

Our four weeks of service last summer were spent in a rural meeting "way out west in Iowa." Our experiences in those weeks will be hard to equal again in teaching us what it really means to translate beliefs into real life, what it means to live constructively and not just

haphazardly, and what Quakerism is when it causes us to realize that there is that of the divine possibility in every man. These things not only happened to our team, but to eleven other teams and can be duplicated by other young people this summer who are alive to the opportunity.

No young person should permit himself to overlook this chance to serve by feeling he is inexperienced, since S. S. S. has been done for the past two years by young people obviously without previous experience—and may we add that we are not at all discouraged at the results.

If you really believe you have a faith that works, I cannot overemphasize the value of this acid test in workability which you will find as you serve a community, and as you find the community serving you.

JAMES BOND.

Earlham, Indiana.

AMONG OUR CONTRIBUTORS

ALVIN T. COATE—Chairman of the Publication Board, Member of the Central Committee of the Five Years Meeting. Indianapolis businessman.

LILLIAN WHITE SHEPARD—Editor of Friends Bible School publications. Secretary, Board on Christian Education of the Five Years Meeting.

EDWARD WAGENKNECHT—Member, English Department of the University of Washington. For some time has served as minister of the Friends Memorial Meeting of Seattle.

C. FRANKLIN KOCH—Executive Secretary of the Board of Social Missions of the United Lutheran Church in America. Former minister in Richmond, Indiana.

HOWARD ALEXANDER—Graduate of Princeton University, former teacher at Fenn College in Cleveland, Ohio. Now in C. P. S. camp at Coshocton, Ohio, following several months in C. P. S. camps at Merom, Indiana, and Quaker Hill, Richmond.

KENNETH BOULDING—Working on the Economic and Financial Section of the League of Nations Secretariat, on leave from Colgate University.

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In these times it is more urgent than ever that our young people be given opportunities to develop skills and attitudes which will enable them to take their places of responsibility in the Society of Friends and the larger world in which they will live.

Inquiries relative to enrollments next autumn are now being received. Personal interviews are desirable and visits to the school are welcomed.

For catalogue apply to:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Penna.

BIRTHS

SHAFFER—To Clifton and Rachel Jackson Shaffer, on March 12, 1942, at Fullerton, California, a son, Richard William Shaffer.

WHEELER—To Forrest and Gladys Purdy Wheeler, on March 19, 1942, a son, Roger Allen Wheeler, at Whittier, California.

ENGAGEMENT

FLINTERMANN-HEWSON—Camilla Jane Hewson, daughter of Cornell and Estelle Simms Hewson of Des Moines, Iowa, and Peter C. Flintermann, son of Gerhard and Carroll Flintermann of Paoli and Philadelphia, Pennsylvania. Peter Flintermann is now serving at the Alexian Brothers Hospital in Chicago. Camilla Hewson is a sophomore at Earlham College.

MARRIAGES

LEPPMANN-ARMSTRONG—At Nutley, New Jersey, on April 11, 1942, Ruth Louise Armstrong, daughter of Mr. and Mrs. Roy Stuart Armstrong, and Ulrich Leppmann, son of Dr. Friedrich and Agnes Leppmann. Both are members of Fifty-Seventh Street Meeting in Chicago.

DEATHS

BOND—On April 2, 1942, at Richland, Iowa, James Bond, aged eighty-six years. The son of William and Elizabeth Bond, he was born in Mahaska County near

Wright, Iowa, on August 9, 1855. He led a deeply spiritual life which carried him far to preach the gospel, visit the needy and give help and comfort in sickness and death. On October 21, 1875, he was united in marriage with Mary Elizabeth McConnell, who preceded him in death in 1931. To this couple were born six daughters and two sons. Remaining to mourn his passing are four daughters, two sons and one half-brother. Funeral services were held at the Friends Church in Richland, Iowa, Guy Hunting in charge.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45; and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for

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NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting-house, 221 E. 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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